A short Catechisme for Housholders, with prayers to the same adioyning.

Psal. 34. 11.

Come yee Children, hearken unto me, I will teach you the feare of the Lord.

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Coll. Emman. Cantab.

A briefe Catechisme

containing a declaration of the true way to life euerlasting. Very meete to be knowne of euery one, before they be admitted to the Lords Supper.

Question.

WHat is the chiefest thing which euery one ought to bee most carefull of as long as they liue?

An. Euery one ought to bee most carefull of these two points.

First and chiefely how he can bee saued in the a day of iudgement, before Gods iudgement seate, and so b come to life euerlasting.

Secondly, how to c liue according to Gods holy will, during our life. In the which two pointes wholly standeth the glory of God, so much as of man ought to be sought for.

Que. How can we know this, how we are discharged before gods iudgment seat?

Aun. Wee can neuer know howe wée be discharged before the Judgement seat of God, vntill such time as

a Mat,16,26. 1,Pet,1,9.

b Mat,6,33. & 25,34.

c Luke1,74, 75. Eph,1,4. & 2,10. 1,Pet,1,15.

by reason of the greatnes of our sins and the horrible punishment, which we deserue for them.

Que. How dooest thou know the greatnes of thy sin, and the horrible punishment due to the same.

An. The greatnesse of my sin, and the horrible punishment thereof, I know by the a Law of God, b rightly vnderstood, the sum whereof is contained in the ten commaundements.

a Rom,3,20 Rom,7,7.8, 9.10,11.12 Rom,5,20 Gal,3,19

b Rom.7,9

Que. Rehearse the ten commaundements.

An. God spake all these words, and said, I am the Lord thy God, which brought thee out of the land of Egipt, out of the house of bondage.

1 *Thou shalt haue none other gods but me.*

Exod,20,1,

2 *Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauē aboue, nor in the earth beneath, nor in the water vnder the earth, thou shalt not bow downe to them nor worship them: For I the Lord thy God, am a ielous God, and visit the sinnes of the fathers vpon the children, to the third and fourth*

fourth generation of them that hate me, & ſhew mercy vnto thouſands, in them that loue mee, and keepe my commaundements.

3 Thou ſhalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe, that taketh his name in vaine.

4 Remember thou keepe holy the Sabbaoth day, ſixe daies ſhalt thou labour and doe all that thou haſt to doe. But the ſeauenth day in the Sabbaoth of the Lord thy GOD. In it thou ſhalt doe no manner of worke, thou and thy ſonne, and thy daughter, thy man ſeruant, & thy maid ſeruant, thy Cattle and the ſtraunger that is within thy gates. For in ſixe daies the Lord made heauen and earth, the Sea, and all that in them is, and reſteth the ſeauenth day, wherfore the Lord bleſſed the ſeuenth day, and hallowed it.

5 Honour thy Father and thy Mother that thy daies may bee long in the Land which the Lord thy God giueth thee.

6 Thou ſhalt do no murther.

7 Thou ſhalt not commit Adultery.

8 Thou ſhalt not ſteale.

9 Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

10 Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man servant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

Que What is the fift commandement?

An. 1 *Thou shalt have no other Gods but me.*

Que What is the meaning of this commandement?

Aun. The Lorde God straightly chargeth vs in the first commaunde-
a ment, that wee worship God alone,
Phil.3.7.8. Mat,10,37. which Worshipps standeth in foure
b points: First, that wee a love God a-
Mal,1,6. boue all. Secondly, that wee b feare
Mat,10,28. God above all. Thirdly, that wee
c make our Prayers to c none but vn-
Rom,10,13. to God. Fourthly, that we acknow-
d ledge God alone to be the guider and
Psal,35,6. & 115,3. & 145, 15. & 95,4,5 gouernour of all things, e of whom we receiue all the benefites that wee haue, and therefore, that f wee trust and stay vpon him alone.

e
Iam,1,17.
f
Ier,17,5,& 48,7.
Esa,31,1.

Que What is the second commandement?

An. 2 *Thou shalt not make to thy selfe*

an

any grauen Image, nor the likenes of any thing that is in heauen aboue, nor in the earth beneath, &c.

Que What is the meaning of this commandement.

Aun In this second commaundement be contained thrée things.

First, that we should not a thinke God to be like either man or woman or any other thing, & therfore that we make no Image of God in any case.

Secondly, that we make no image of any other thing, eyther to b Worship the Image it selfe, eyther God, Saint, or Angell by the Image, neither yet to this end, to by the c better put in mind of God be the Image.

Thirdly, that we worship not God in any other d outwarde worship, according to our owne fantasies, but e as God cōmandeth vs in his word.

Que What is the third commandement?

An 3. *Thou shalt not take the name of thy Lord thy God in vaine.*

Que What is the meaning of this commandement?

An God chargeth vs in this third

a Deu, 4, 85. 16. 17. 1. &c Act, 17. 2. 9. Ioh. 1, 18, 1, Tim, 6 1

b Leu, 26, 1, Exo, 34. 14 Deu, 4, 23 1 Ioh, 4 1 Esa, 40. 18, 25, & 46, 5, Psal, 97. 7, & 106. 36. Esa, 44, 17, Dan: 3, 18

c Aba, 2. 18. Ier, 10. 8, 14 15,

d Ioh. 4. 23. 24 Mat, 15, 9, Esa. 29. 13. 14.

e Deut, 12, 13 & 5, 32, 33. Prou, 3, 6 Iosua, 1, 7, Apoc, 2, 2 18, 19

commandement, these three things.

First, that we blesse with a most high reuerence the name of God whensoeuer we eyther speake or thinke vpon him.

Deut. 28, 58, 59. Psal. 8, 1.

Secondly, that wee neuer blaspheme the Name of God, by b Coniuring, Witch-craft, Sorcery, or Charming or any such like, neyther by cursing or banning.

b Deu. 18, 10. 11, 12. Esa. 8, 19. & 47, 12.

Thirdly, that wee neuer c sweare by the name of God in our common talke, although the matter be neuer so true: but onely where the d glorie of God is sought, or the saluation of our Brethren, or else before a Magistrate in witnessing the truth, whereare there-unto lawfully called. In which causes wee must f onely sweare by the Name of GOD. But as for Saints, Angels, Rode, Booke, Crosse, Masse, or any other thing, wee ought in no case by them to sweare.

c Mat. 5, 34, 35, 36, 37.

d Iohn. 2, 12, 2 Cor. 1, 25, & 11, 31.

e Exo. 22, 10, 11.

f Deu. 6, 13.

Que. What is the fourth commandement?

An. 4. *Remember that thou keepe holy the Sabbaoth day.*

Que.

Que. What is the meaning of this commandement?

An. The hallowing of the ſabboth day, is to reſt a from our labours in our calling: and in one place to aſſemble our ſelues together, and with feare and reuerence, to heare, marke, and b lay vp in our hearts, the worde of God c preached vnto vs: to d pray altogether, that which wee e vnderſtand with one conſent. And at the times appointed, to vſe f the Sacraments in faith and repentance, and all our life long, to g reſt from wickedneſſe, that the Lorde by his holy Spirite, may worke in vs his good worke, & ſo begin in this life the euerlaſting reſt.

a Deu,5,14 Exo,16,26
b Mat,13,23
c Acts20,7 & 15,22,&
d Mat,18,19 1.Cor,14,16
e 1,Cor,14,16
f 1,Cor,11,33 34.
Acts 2,42 & 20,7
g Num,29,7 Heb,4,9.10

Que. What is the fift commaundement?

An. 5. *Honour thy Father and thy Mother.*

Que. What is the meaning of this commandement?

An. The meaning of the fift commaundement is, that wee ſhould honour, that is to ſay, loue, feare, obey, and releeue our a Parents, or any o-

a Col,3,,3. 22.23.20. Leuit.24

ther

b Exo, 22, 18. Ro, 13, 1, 2, Titus, 3, 1.

c Heb, 13, 17. 1, Thes, 5, 12. 13.

d Eph, 6, 5. 6. 7 Tit, 2, 9, 10.

e Leu, 19, 32.

f Col, 3, 21. Col, 4, 1. Ephe, 6, 4. 9. &c.

other that are vnto vs in their stede. As our b Princes, Rulers, and Magistrates, c our Pastours and Teachers, our d Maisters, and all other which are above vs, in any calling, places by GOD, e the Aged and gray-headed: and that all Superiors shew themselues indeed Parentes, in f defending and guiding their inferiours.

Que. What is the sixt commandement?

An. 6. *Thou shalt do no murther.*

Que. What is the meaning of this commandement?

a Gen, 9, 6. Deut, 5, 17.

b Mat, 5, 38, 39

c Col, 3, 12. 13

d Leu, 19, 14. 17, 18.

e Mat, 5, 21, 22 1, Iohn, 3, 15.

f Prou, 20. 22.

g Mat, 25, 33. Esay, 58, 7. Eze, 18. 7,

Ans. First, the LORD God forbiddeth vs in the sixt commandement, all a killing, b fighting, and c quarrelling, all d reproches, mockes, and taunts

Secondly, he forbiddeth all killing in heart, that is, e all anger and malice, f all desire of reuenge.

Thirdly, on the other side he commaundeth vs to preserue life by exercising g the workes of mercy and compassion towards our Brethren, yea, euen toward our enemies.

Fourth

Fourthly, to loue one another inwardly in heart, as our selues: yea, euen our enemies, and them that hate vs.

Quest. What is the seauenth commandement?

An. *Thou shalt not commit adultery.*

Que. What is the meaning of this commandement?

Ans. Wee are forbidden in this seauenth Commaundement, first, all Adultery, Fornication, and all other vncleannesse in our bodies.

Secondly, all vnpure thoughtes, and lusts of the heart.

Thirdly, all other thinges which might intice to such vncleannesse as all vnchast behauiour, filthy talke and Songs, wanton apparrell, lewd and vile pastimes, gluttony, drunkennesse, houses of open whoredome, and whatsoeuer els may allure vs to vncleannesse.

Fourthly, on the other side he commaundeth vs to keepe our Bodies and Soules chast and pure, as Temples of the holie Ghost. And if the Guift of Chastity be not giuen vs, then to vse

vse the lawfull remedy appointed by God, which is marriage.

Que. What is the eight commandement?

An. 8. *Thou shalt not steale.*

Que. What is the meaning of this commandement?

An. In this eight cõmaundement the Lord GOD forbiddeth all a stealing and robbing in outward deedes.

Secondly, he forbiddeth all b stealing in heart: that is all desire of any mans goods wrongfully.

Thirdly, hee forbiddeth c all false and wrongfull dealing.

Fourthly, on the other side he chargeth vs that we be content with the portion of goodes which the Lord giueth vs, to d apply our selues in our vocation & calling, to get our own liuing, & liue of that which is our own, and also to be helpfull vnto others.

Que. What is the ninth commandement.

An. 9. *Thou shalt not beare false witnes against thy neighbour.*

Que. What is the meaning of this commandement?

a
Leu,19,11
Deu,5,19
b
Eph,5,3
Col,3,5
Psal.62,10
& 15,3.5
Zach,8,17.
Mic,2,1.2
Acts 20,33.
c
1,Thes,4,6.
Exo,22,21
22,23
Deu,10,17.
18,19.& 24
14. d
Pro.27,27.
1,Tim,6,6
e
Gen,3,19.
Eph.4,23
2.Thes3,1

An. The Lord God in this ninth commaundement, booth commaund vs: Firſt, that wee ſhould neuer a ſpeake falſely in Witneſſe bearing. Secondly, that not onely in witneſſe bearing, but alſo in no other matter, wee ſhould neuer b lie, flatter, or diſſemble. Thirdly, that we ſhould neuer tell any c falſe tales behinde our neighbours backe, or heare them of others: that wee ſhould neuer d beleeue any euill ſpoken of them behind their backs, vntill we fully know the certainety. Fourthly, in priuat offences to ſpeake nothing, although it be true, to the e hurting of our brothers good name, if by f priuate admonition he may be won.

a Pro,19,5,9 & 21,28
b Eph,4,25. Pſal.15,2
c Pſal.15,3. Pro,25.18
d Mat,7,1.2 Rom,14,4, Pſal,15,3. Iam.4,12
e 1,Pet.4,8. 1,Cor,13,7. Pro,11,12
f Mat.18,15. 16 17.18

Que. What is the tenth commaundement?

a Rom.7.7

An. 10. *Thou ſhalt not couet thy neighbours houſe.*

Que. What is the meaning of this commandement?

a Rom.7,7

An. Here the Lord in plain words doth forbid all inward deſire, what ſoeuer is a vnlawfull to be done, although wee neuer b conſent vnto it,

b Gen,6,5 &8.21, Pro, 109 Pro, 2.09.

as

Rom,7,23, c as the c rebellion of the flesh, all cor-
d ruption of the d old man, all e blot of
Eph,4,22 originall sinne, so that by this Com-
Col,3,9, maundement, most clérely we may
e see the image of that man that pleaseth
Rom,6,6 God, euen such a one in whome nothing is impure, neyther in will nor nature.

Quest Canst thou fulfill all these commaundements of God, without breaking any one of them?

Ans These are the commaundements of almighty God, the perfect
a fulfilling wherof no a flesh can attain
Rom,3,23. vnto: No, although I doe all that I
Rom,8,3,4. & 11,32. can, yet I breake them daily, both in
1,Ioh,2,8, thought, word, and deed.
1,Reg,8,46
Pro,29,9.

Que What punishment doth God appoint for breaking any one of the?

An The punishment for the breaking of the least Commaundement,
a euen in a thought yea, if it were but
Mat,5,28, once broken in all my life, is the euerlasting curse of GOD, which containeth all the torments that can be deuised both of soul and body, and in the Scripture is called by diuers names to expresse the paine, as hel fire,

re, the c Worme that neuer dyeth, d
utter darkneſſe: g burning Lake: Math,25,42
ſecond death: damnation, and ſuch & 10,28,
ke. Mark,9,23
e

Que. Is there nothing which a man Mark.9,
an doe in the Worlde, to ſerue as a 44.46.
fficient recõpence to God for one f
nne? Mat,22.13.
& 25,30.

An. No, although I ſhould giue g
ll my goods to the poore, or ſuffer my Apo,10,20,
ody to be b whipped all my life long & 20,19,14.
r ſuffer any other punishmẽt which h
ight be deuiſed: it is not ſufficient Apo,21,8,
r one of my leaſt ſinnes. a
Luk,17,10.
b

Que. Yea, but God is mercifull, Col,2,23.
ill he therefore puniſh ſin ſo ſharp-
y thinkeſt thou?

An. Our God indéede is a merci- a
ll, but he is alſo b iuſt and true, and 1,Cor,1,3.
therefore muſt nédes of Juſtice and Pſal,18.45,
ruth, puniſh mans ſin, with the pu- & 86,15.
niſhment which he hath appointed. b
Pſal,7.9.

Que. Seeing then this puniſhment Pſal,11,5,
muſt needs be ſuffered, are we in our Rom,3,4,
ſelues able to ſuffer and ouercome it? Ioh,3,33,

Ann. None is able to ſuffer and a
ouercome this great punniſhment of Pſal,130,3,
ſinne, Math,19,25

sinne, being onely man.

Que. Is there then no means at all wherby we may be saued from those paines euerlasting.

An. The paines which our sinnes deserue, must néedes bee suffered by man, because God of his iustice must néeds punish sin in man, which was committed by man, and therefore our Sauiour Christ, being euerlasting God, became also a man, and hath fully b suffered whatsoeuer was due for mans sinne.

Que. Are not then all people discharged, seeing the punishment is paide.

An. None are discharged, sauing those that take hold vpon Christ, and his merits with a true faith.

Que. What callest thou this true faith.

An. This true and liuely faith, is a a full perswasion and assurance of my b heart, grounded vpon thee promise of God, and wrought in mee by the holy Ghost, whereby I am fully assured, that whatsoeuer Christ hath wrought for mans saluation, pertai-

net

Ioh,1,29
1,Ioh,2,1
2,Cor,5,21
Esay,53,6
Rom,8,3
1,Ioh,3
16,18.36

a
Col,2,2
1,Ioh,3,2
Ephe,3,12
Ro,8,38,39
Ephe, 1,18,

b
Rom,10,9
Eph,3,17.

c
Ro,4,3.18
Rom, 10,8,
& 1,16.17

d
Eph,1,17,13
2, Cor,1,22,
& 5,5,
1,Cor, 2,10
2,Cor,4,18

neth not onely to others, but euen to me, and is wholy mine, as ſurely as if I performed the ſame in mine owne perſon. Ephe,3,1 17.

Que. *How can it be that thy ſins are for giuen thee, and yet according to Gods truth fully puniſhed, with puniſhment which GOD hath appointed for ſinnes.*

Anſ By this my true faith, I ſee my ſinnes both to bee forgiuen, and yet fully puniſhed, for in Jeſus Chriſt to a ſatiſfie Gods iuſtice, they bee b fully puniſhed, and yet to me they be c forgiuen, becauſe in me they be not puniſhed, but in Chriſt for mee, to ſet forth Gods mery, and therefore ſhall neuer be layd to my charge. In this manner therefore I ſee the Lord my GOD to bee both merciful and iuſt.

a 2,Cor,5,21 Rom,3,25.
b 1,Ioh,2,1, 12, Gala,3,13, Rom,4,25,
c 1 Cor.5,9.

Que. *Yea, but although the puniſhment of my ſinnes be paid in Chriſt, yet ſeing there can no vnrighteouſnes dwell with God, how canſt thou ſtand before Gods iudgement ſeate as righteous and iuſt, ſeeing thou haſt no righteouſnes, but ſuch as is ſtained with ſo many ſinnes.*

An. I stand as iust and righteous before the throne of God, not clothed with mine owne righteousnes, which I haue wrought in mine own person, but with the righteousnesse of Iesus Christ. Which righteousnesse being taken hold vppon, by a true faith, is made mine: thus am I iust in the sight of God, not in respect of mine owne workes, which I haue wrought, but taking hold vpon Christs workes to be mine by faith.

Que. Doth not this make men to runne into all sinne and wickednesse.

An. No for this true faith as soone as it hath wrought in vs a through the holy Ghost, dooth frame our heartes a new, & causeth vs to b detest, hate, loathe, and abhorre sinne in all men, but especially in our selues, and maketh vs to haue our whole c delight and ioy in those thinges which bee agreeable to Gods will, and causeth vs also d to expresse the same in our life and conuersation, or els it is no true faith, but a e dead faith.

Que. Rehearse the sum of this faith

An.

a Iohn, 3,3,5 Ephe,4, 20. Colos,3,9, Rom,6,6, & 12, 1,2,

b Rom,7, 23.

c Rom,5, 1.2 3,11,

d Rom,6,11, 12, 13. Math,7,17, Iohn, 15,5,

e Iames,2,17

Answere.

I Beléeue in God the father almighty, maker of heauen & earth. And in Iesus Christ his only son our lord which was conceiued by the Holy Ghost, borne of the virgin Marie. He suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, and the third day he rose againe from death. He ascended into heauen, and sitteth on the right hand of God the father Almighty. From thence shall he come to iudge both the quicke and the dead. I beléeue in the Holy Ghost. The holy Catholicke Church. The Communion of saints. The forgiuenes of sinnes. The resurrection of the body, and the life euerlasting. Sobeit.

Quest. VVhat is the effect of this Creed?

Qu. This Créed containeth foure especiall paintes. First, what wee ought to beléeue concerning God the Father. Secondly, concerning God the sonne. Thirdly, concerning God the holy Ghost. Fourthly, concerning Gods people, called the Church.

Qu. What belieuest thou in the first part concerning God the Father

Ann First, I beléeue that God the father through Christ, a into whose body I am grafted by fayth, is not onely a b father of other faythfull, but euen my father, and therefore c loueth me. Secondly, that he is almighty, that is, that hée hath d all power in his hand, guiding & ruling all thinges, so that nothing can be done in e heauen, earth, or hell, without his prouidence.

Qu. What belieuest thou in the second part concerning God the son

An I beléeue that Jesus Christ one a God in substance with the Father and the holy Ghost, b took flesh of the Virgine, and is become perfect man as I am in all things, sinne onely excepted, c and in my Nature hath wrought for mee, whatsoeuer was needfull for my saluation.

Qu. What meanest thou when thou saiest, *He suffered vnder Pontius Pilat*

An Because that manner of death which men doe suffer by the sentence of

a Ioh, 1, 12, Rom, 8, 1 Rom, 8, 11, Gala, 3, 26
b Rom, 8, 15 1, Cor, 6, 19
c Rom, 5, 8, 9 Esay, 54, 6, 7, 8,
d Esay, 54, 5, 6, 7, Esay, 46, 10, 11,
e Amos, 3, 6, Iere, 10, 23. 1, Reg, 22, 19, 20, &c. Psame 31, 6. 7, 8 9
a Rom, 9, 5, Iohn, 1, 1 Ioh, 1, 4, 10.
b Rom, 1, 3, Ma. 1, 20. 2
c He. 2, 14, 15 Rom, 8, 3,

of the Judge, and vnder the tytle of Justice, is more shameful, slaunderous & terrible, then if a man shoulde die naturally in his bed: Therefore Christ toke on him our person, to shewe himselfe a before an Earthly Judge, and to be b condemned by the mouth of Pilat he being then Judge, that thereby we might be cleared before the iudgement seat of God.

Psalm, 2, 2
Acts, 4, 27,
b
Mat, 27, 16,
Iohn, 19, 1
13, 23,

Que. *What meanest thou when thou sayest, Christ was crucified, dead, and buried.*

An. First, I meane in that he was crucified, that hee suffered a the death of the crosse, which was an abhominable and cursed death, b to deliuer me from the curse which was due for my sinnes. Secondly, for asmuch as death was a punishment due vnto man for sinne, therefore our Sauiour did suffer death, and by suffering, ouercam death. For in his death doth lye the principall point of our saluation, for if hee had not beene truly c dead, we should be yet subiect to eternal death and damnation.

a
Luk, 23, 33.
b
Ga. 3, 13, 14
c
Esay, 53, 1
Rom. 58, 2
1, Cor. 15, 3
1, Pet. 2, 24

Thirdly, hee was buried for the

more greater confirmation of his death and Resurrection. And to the intent to make it more certainely knowne vnto vs, it pleased him also to be buried after the common manner of men, and that by two notable persons, d Nicodemus and Ioseph of Aramathia, which was done also by the will and consent of Pilate, who caused the body to be deliuered vnto them.

d Math, 27. 57 Mar. 15, 43. Luke, 23, 53

Que. What meanest thou concerning this, that *Christ descended into hell.*

Qu. Where it is said that Christ descended into hell, thereby I beleeue that Christ did not only suffer in his body, the punishmēt due to my body, a but also in his soule the punishment due to my soule, which was, the torments of hell, second death, b sorrows of death, and abiection from GOD: as it doth appeare, by the anguish of his soule in the garden, c when drops of blod issued out of his body, and also vpon the Crosse by d his lamentable crye to his father. For in miserable case had we beene, if he had suf-

a Esay, 53, 4, 8. 10. b Acts. 2, 24. Math 26, 38 c Luke 22, 44 d Luke, 23, 49 Math, 27 46 50.

ſuffered onely the punishment due to our bodies, and not to our ſoules.

Que. What fruit haſt thou by this death of Chriſt.

An. First, I beléeue that this death and punishment, which Chriſt ſuffered, is the appeasing of a Gods wrath and a full ſatisfaction to God for all my ſinnes. a Hebr.9.12, 13,14,28, 1.Pet.2,24, 1,Iohn,2,1,

Secondly, that b as hee is dead for ſinne, ſo he will cauſe ſinne to dye in my mortall body. b Gala,5,24. Gala,2,29, Rom,6,6, 7,8,11.

Que. What profit haſt thou by the riſing againe of Chriſt.

An. First, I am aſſured by this riſing from death, that he hath a ouercome death, hell, and ſinne, and hath finished my iuſtification. a 1,Cor,1,55. 56,57. Rom.8,33, 34. Rom.4,25

Secondly, that as he is riſen from death, ſo he cauſeth me as a member of him to riſe from ſin, and delight in in righteouſneſſe. b Rom,6,4, Col,3,1,2,

Thirdly, his riſing againe, is a ſure pledge c to me, that my body ſhall in likemanner riſe againe. c 1.Cor.15.15 20.

Queſt. What is the meaning of this that *Chriſt aſcended into heauen?*

An. Chriſt as touching his manhead,

head is a onely in heauen, but bin his God-head, and comfort of his holie Spirit, he is with vs to the end of the world.

a Acts, 3, 11. Acts, 1, 21, b Mat, 28, 20

Qu. What good getteſt thou by the aſcending of Chriſt into heauen.

An. First, Chriſt his aſcending into heauen, is a ſure pledge vnto me, that a I ſhal in like maner as a member of him, by his power, be receiued into heauen, in that ſame nature wherein he is aſcended.

a Iohn, 14, 3 Phil, 3. 21, 1, Cor, 1, 7 1, Theſ, 4, 16, 17,

Secondly, Chriſt hauing aſcended into heauen, b maketh continuall interceſſion for me.

b 1, Ioh, 1, 2, Heb, 9, 12, Rom, 8, 32

Que. What is the meaning of this that Chriſt *ſitteth on the right hand of God the Father.*

An. Chriſt ſitteth at the right hand of the Father, that is, hath all a power giuen him of the Father ouer all things.

a Math. 28. 18 Ephe, 1, 20 21, 22,

QueVVhat fruit doſt thou receiue by this, that *Chriſt ſhall come to iudge the quicke, and the dead.*

An. To mee that am a member of Chriſt, it is a ſinguler comfort, a when I know aſſuredly ‘ȳ none ſhall

a Mat. 24, 31, Mat, 25, 34, Teſ, 19, 28, Matha, 1. 10

be

be my Iudge, but bee that is my Sa-
uiour. But terrible it will be to those
that flee from Christ, b whē they shall
see him come to iudge them, whom
they in their life time refused.

b 2, Thes, 1,6 7,8, Luke, 21,25 Math,25,41

Quest, *What believest thou in the third part, concerning God the holy Ghost.*

Ans. I beleeue that God the holy ghost a sealeth into my heart all Christes benefites to bee mine, and b maketh sin to die in me, & stirreth me vp to righteousnes and holines of life.

a Ro,8,9,10, 11,15,16, Gal,4,6, b Ephe,1, 17, Ephe,4,23 Psalm,1,3 Collo,2,11, 12,13.

Que. *Seeing there is but one onely God, why nameſt thou the Father, the Sonne, and the holy Ghost.*

An. Because God hath so opened himselfe in his a Worde, that these three sundry persons are in substance but b one true and euerlasting God.

a Mat,3.16,17 1,Ioh,5,7, Esay,61,1, b 1,Cor,12, 11,

Quest. *Nowe let vs come to the fourth part: What callest thou the Catholick Church.*

An. The Catholick Church is the a whole company of faithfull people, which euer were since the beginning of the world in all places, which also

a Rom,8.20, Ephe.1,10 11,12,13. Mat.16,28, Ioh,10,26

be

be now, and shall be to the end of the World. Of the which number I beleeue that b I am one, I beleeue that God c knoweth them all, and hath a most tender care ouer them.

b 1,Ioh,3,21, 2.Cor,13,5. Rom,8,16.

c 2.Tim.2.19 1,Pet,5,7, Esay,49,15. Math,10,29 30.31,

Que. What calleſt thou the *Communion of Saints?*

An. The Cõmunion of Saints, is the ſociety that all wee which beleeue haue one with another, as a members of one head Jeſus Chriſt, whereby wee are ready b to communicate all Gods benefits, both ſpirituall and temporall, to the mutuall health and comfort of one another, according to the meaſure which we haue receiued of God in this life.

a 1.Cor. 12, 12,13,14, and 5,30. Col.1, 18, Rom, 12,5,

b 2.Cor.11.28 Gala,6,2, Phillip,2,1, 2,3,4.

Que. What is it to beleeue the *Forgiueneſſe of ſinnes?*

An. I beleeue that Jeſus Chriſt hath a wholly appeaſed God for my ſinnes, and paid the full puniſhment due to them, and therefore that they be freely forgiuen me, and ſhal neuer be layd to my charge.

a 1,Iohn,2,2. Collo.1.14, 20,21,22, 1,Cor.1.30 Esay,53.4.5 6,8.12. Rom,3.24.

Que. What beleeueſt thou of *the riſing againe of the body?*

25.et 5,8,10 2,Cor,5.19.

An. I beleeue that after this life en-

ended, a my soule shall go to GOD that gaue it, and my body shal rest in the graue vntill the appointed time: and then I shalbee God in my flesh, and mine eyes shall loke vpon him, and this my body shall bee made like to the glorious body of Christ, with out all corruption.

a Luk,16,20, & 12,20,
b Iob, 19,26, 27.
1.cor.15.42 43,44,53, Phil.3,21, 1,The,4,17

Qu. What is it that thou saist of *life euerlasting?*

An. I beleeue that when God shall raise againe this my body, and ioyne it again together with my soule, that then I shall liue with a Christ for euer, in his euerlasting Kingdome of glory.

a 1,Cor,15, 53,54.

Qu. By what meanes do we attaine to this, which thou hast here confessed.

An. The holy Ghost hath appointed the preaching of the Word to bee the ordinary meanes, whereby he a worketh in our hearts this true and liuely faith, and without this preaching of the Word, wee can neuer haue faith.

a Rom, 10, 14,17 1 Cor.1.21.

Qu. After that God by the meanes of his VVord, hath wrought in our hearts

hearts faith, by what meanes afterward doth he strengthen the same.

Aun This faith doth God strengthen in vs, by the selfsame preaching of the word, and also by the vse of the Sacraments

Quest. *What callest thou the Sacraments.*

Aun Sacraments bee a outward signes ordained of God for the greater assurance and strengthening of our fayth, being vnto vs b sure pledges of these benifits of our saluation, which wee receiue in Christ to bee ours, and are represented vnto vs by the outward signes of water in Baptisme, and Bread and Wine in the Supper of the Lord. They serue also for a marke of our profession, whereby we differ from other people which be heathen

a Gene, 17.11 Exo, 12, 3.4 5, &c

b Rom, 4, 11

Quest. *How many Sacraments bee there?*

An There be two a Sacraments, that is to say: Baptisme and the supper of the Lord.

a 1. Cor, 10, 1, 2, 3, 4

Que. *What strength of faith hast thou through Baptisme.*

Aun.

An. I am taught and assured by Baptisme, that my sinnes are forgiuen me: for as the water washeth away the filthines of my body, euen so should I, through the holy Ghost, bee thereby fully certified and perswaded, that the b bloud of Christ, being sprinkled vpon my soule by ẏ c hand of faith, hath washed away both the guiltinesse of my sin, and the punishment due to the same; the fruite and effect whereof appeareth herein, that through ẏ power of Christ his death and resurrection, I am dead d as touching sinne, and raised vp againe in e newnesse of life: which two things, in whomsoeuer they appeare not, they may well haue the name and title of baptisme, but indeede they are no Christians.

Acts, 22. 19. Mark, 1, 4.

1. Pet, 1, 2. & 1, 21. 1, Iohn, 1, 7. Ephe, 5, 26 Tit, 3, 5, 6, Acts, 22, 16, c Acts, 15, 9, d Rom, 6, 3, 4, 5, 6 &c, e 2, Cor, 5, 17 Gala, 5, 24, 25.

Question. *What strength of faith doe we finde in the vse of the Lords Supper.*

An. The supper of ẏ Lord through the holy Ghost, dooth strengthen my faith: that I should not doubt, but as surely as I receiue the Bread and Wine

wine into my body, to become wholy mine, so my a soule receiueth with-
a Mat,26,26 27,28, 1,Cor.10, 16.17,& 11 26,27,28,
all Christ, with his b passion and righteousnesse to be wholy mine, as surely as if I hadde wrought them mine owne selfe.
b 1.Cor, 1,30 Rom,4,23, 2,Cor,5,21.

Qu. Are not the bread & wine in the supper of the Lord, turned into the body and bloud of Christ?

An. The bread and wine as touching their nature and substance a are not turned: but as touching the vse of them, they differ from common Bread and Wine, in that they are appointed of God, to serue vnto vs as b Seales and pledges of those benifits which Christ in his body hath wrought for vs.
a Mat,26, 26 27,28. 1.Cor.10, 16,17,& 11 24,25, and 12,13.
b Rom, 4,11,

Qu. In what manner oughtest thou to prepare thy selfe to the receiuing these misteries?

An. In preparing my selfe to receiue the supper of the Lord, I ought diligently to obserue these three things.
a 1, Cor, 11. 28. b, 2Cor.13,5. c Ephe. 1,13. 2 Cor. 1,22 and 5, 5

First, to a examine my selfe whether I b stand in fayth or no, which I shall knowe, if I feele my c heart

d assu-

aſſured by the Spirit of God, that d Rom,8.15.
e punishment of my ſins is fully Ephe.3.12
ſcharged in Chriſt, and that what- e
euer hee hath done, pertaineth not 1.Ioh.2.1.2
ely to others, but euen f to me. f Eph,3,17.
Secondly, to examine my ſelfe, 18.19.
hether I find my hart g inwardly g
ry for my ſins, with inward ha- Mat.26.75
ed and lothing of ſin, and an h ear- Ierem.4.4.
eſt deſire, and ſure purpoſe wholy Ioel,2,12
conforme my ſelfe to the will of h Rom,6,
ods word. 4.5.6.7.8.
Thirdly, if any offence be betwixt Phi.3.13.41
hers and me, that i I reconcile my i Math,5.
ſe vnto them. All theſe things, a- 23. 24.
ough they ought earneſtly to be cō- k Luke, 1,
ered in the k whole courſe of our 74,75.
e, yet then eſpecially, when wee 1.Pet.1.15.
me to the Supper of the Lord.

Que. Now ſeeing we be ſaued, by
hriſtes workes, without our deſer-
ngs, wherto then now ſerueth our a Eſa.46.6
el doings, or what auaileth it to do Iob,35.7.
ood works? Pſal.17.2,
Luke.17.10.
Ans. We muſt do good workes, a b Mat,5.16
ot to deſerue our ſaluation by them 1,Cor.6,20
ut by our workes to b glorifie God, 1.Pet.2.12

inc walking as becommeth Gods
Children, d declaring thereby our
Col,1,10, thankfulnes to God for our redemp-
Phil,1,17 tion.
1.Thes.2.12
Ephe,4,1, Secondly, by our works to e make
Ephe,1,4, our election more certaine vnto our
Luke,1,75 selues.
d
Ro,6,11,12 Thirdly, to winne fathers vnto
13,&12, Christ, by our holy life and conuersa-
1,2, tion.
1,Pet,15,1
e Qu. What works calleſt thou good
2,Pet,1,10 workes.
f
1,Pet.3,1,2 *An.* Our works can neuer bee ac-
Rom,14.19 ceptable and godin the ſight of God
vnleſſe in doing them we keepe theſe
two things.

First, that they bee framed accor-
ding to the rule of Gods a lawes and
a commandemes, and not b after our
Ephe,2,10 owne deuiſes.
b
Col,2,20, Secondly, that they proceede from
21,22,23 an heart c purged by faith. If eyther
Eſay,9,13 of theſe two pointes be lacking, our
Math,15,9, workes are abhominable in the eyes
c of almighty God, although they ap-
Rom,14,23 peare neuer ſo glorious in the ſight
Hebr,11,6, of men.
1,Cor,5,9,

Que. Becauſe prayer is our ſpeci-

all

all meanes which God will haue vs vse to encrease our faith, tel me what belongeth to true prayer?

Answer. It is requisite in true praier, that we obserue these fiue things.

First, that we make our Prayers a onely to God, through b Christ, and not to Saints.

Secondly, that we be c inwardly touched with neede of the thing wee aske, hauing our minde wholly bent thereupon, and not caried away with by-thoughts.

Thirdly, that our Prayers bee grounded vppon d Gods promises, with full assurance that they shall be graunted, so farre as the Lord dooth know them to be meete and needfull for vs.

Fourthly, that wee e continue in praier, although we haue not our requests at the first.

Fiftly, that wee aske not those things which we f thinke good in our owne fantasie, but only g that which God commandeth vs to aske of him: All which thinges be h contained in

Psa,50 & 81,8,9. Rom.10. Iam,1,5. Mar,4,10. b Iohn,14, 13,& 15,16 & 16,23. c 1,Ioh.4, 14. Ioh,4,23, Psal,51,17, & 145,18. 2,Cor,4,20, Mat,6,7. Rom,8,26, d Iam,1,6. Mark 11,24. Luk,11,9.1 11,12.13. 1.Iohn,5,15. e Luk,18.1.2, 3.4,5.&c. Rom,12,12 1 Thes 5,17. Ephe,9,18. Col,4,2, Mat,15,22. 23,24.&c. f Iam,4,3.

queſt. Rehearſe the Lords Prayer.

Anſwere.

h
Mat,6,9. &c.
Luk,11,2. &c.

OVr Father which art in heauen hallowed bee thy Name: thy kingdome come, thy wil be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue the that treſpaſſe againſt vs. And lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power, and the glory, for euer and euer, Amen.

c
Deu,9,13
Apo,4,9,11
Apo,5,12,13
1,Cor.26.
10.11,12.13

Qu. What doſt thou deſire of God in this prayer.

d
1,Pet,5,11.
Apo,6 14.
Apo,7,12.

An. First, I deſire of our heauenly father, that his name may bee hallowed, firſt in his excellent woorkes, which is, when wee acknowledge a his mercy, wiſedom, iuſtice, and prouidence, that hee alone woorketh all things, and that onely the Lord God be had in honour, all other ſet aſide. Secondly, that his Name may bee glorified in our godly liuing and conuerſation.

a
Pſal,113,2.3. & 145,1.
Rom.11,36. & 16.27.
b
Ioſu,1,24.

2 In the ſecond petition, we deſire that

hat God his kingdome c may come, hat is, that hee will declare himſelfe o be King ouer his Church, in gui- ding and defending it, in encreaſing f the number of the faithfull, in e hꝛuſting forth Labourers into the arueſt, and bleſſing their Labours, nd ſuppꝛeſſing the rage of the wic- ed Tyꝛants. Secondly, that he will ꝛercise his kingdome ſeuerally in e- ery one of his, killing ſinne in vs, nd all woꝛldly care, and renewing s to righteouſneſſe of life.

3 In the third petition, wee deſire hat Gods will may bee done, that is, hat we may willingly in al thinges eſigne our ſelues to Gods will, with- ut murmuring oꝛ grudging.

4 In the fourth petition, wee pꝛay hat hee will giue vnto vs, i walking aithfully in our calling, our daylie read, that is, all thinges nedfull foꝛ ur liuing in this pꝛeſent life.

5 In the fift petition, wee pꝛay that ur ſinnes may bee foꝛgiuen vs, that ee will not lay to our charge our in s, noꝛ the punihment due vnto hem, but that he will accept the death

c Eſay 52, 5. Ezc. 36, 20. Rom. 2, 24.
d Mat. 3, 2, & 5, 19 & 13. 31, 32, 33.
e Mat. 9. 38.
f 1. Iohn 3, 8. Rom. 16, 20
g Rom. 8, 10. 11. 13, &. 6, 9, 1, Ioh. 5, 8, 9.
h Luke 22, 42 Tit. 2, 12. 1 Pet. 4, 2. 1. Iohn 2, 1.
i Gen. 3, 19. Eph. 4, 18. 1. Theſ. 2, 9, 10.
k Pſa,, 145, 15 145. 27. & 105, 26, Eſay, 3, 1.

and Passion of Christ, as the full satisfaction for our sinnes, and that we may thereof haue iust assurance in our conscience, that the punishment of our sinnes is fully discharged in Christ, and therefore freely forgiuen vnto vs, as surely as we doe forgiue others: and that we may loue one another frō the bottom of our harts, all desire of reuenge set aside.

l Eph,3,12. 1,Ioh,5,13.
m Rom,8,15. & 8,38,39. Mat,6,45. &6.4,5.1, Lu,6,36,. Iam.2,13.

In the first & last petition, we doe pray God that he will not lead vs into temptation, but deliuer vs, that is that hee will not bring vs further into the battell with our spirituall enemies, then we by his holy spirite shall be able to preuaile and ouercome.

n Mat.6.14. & 5.23.24
o Ro, 12,19. Ro,16,20. 2,Tim.4. 17.18. Eph 6,10,11. 1,Cor,10,13

Que. And why is this addēd: *For thine is the Kingdome, the power and the glory, for euer and euer, Amen.*

Answere.

Not only to kindle in our harts to a desire the glory of God, but also to teach vs that this praier is grounded vpon none other, then on God alone: and that wee should not thinke the kingdome of God tobe weake, and

ide of force and might. And that is onely to bee honoured, praised, and glorified, and that his power is infinite, perpetuall, and euerlasting. And in this word *Amen*, is expressed the feruent desire to obtaine those things which wee aske of God, and our hope is confirmed, that those things which we aske, are granted vnto vs. By which our consciences are pacified, and so we end our prayers.

Que. Tell me now briefely the effect of all thou hast learned.

An. By the ten commandementes I see my miserable estate, that I deserue death, damnation, & the curse of God, which must needes be payd, because God is iust, and whereas I my selfe am not able to pay it, the holy ghost through the preaching of the Gospell, worketh in me faith, which assureth me, that the Sonne of God, seeing made man for me, hath euen in my Nature suffered whatsoeuer my sins deserued, and hath made me with him the child of God, and heire of euerlasting life. Whereof least I should doubt or waver, hee hath appointed

pointed two Sacramentes, as outward signes and tokens to bee seene and felt of me, that as surely as I see my selfe make partaker of them outwardly: so the holy Ghost inwardly instructing mee, I should not doubt, but inwardly bee partaker of Christ himselfe with his benefits, his ransome, righteousnesse and holinesse to bee mine, that in him, and through him, I shal haue life euerlasting. And thus beeing borne anewe into this liuely hope, by the holy Ghost, my waies should bee directed and guided by the same Spirite, to walke in holinesse and righteousnesse,

the daies of my life

Amen.

A

A Prayer containing the summe and effect of this Catechisme.

O Mercifull and heauenly father, for as much as at euery light occasion, I am with drawne from thy holy lawes to the vanities of this life into all sinne and wickednesse: I beseech thee in mercy sette before mine eyes alwaies the remembraunce of thy iudgement seat, and my last end: whereby I may be daily stirred vp to consider in what greater daunger I stand, through the horrible punishment due to my sins, that daily groaning vnder the burthen of them, I may fly for succour to thy beloued sonne Iesus Christ, who hath fully paid, suffered, and ouercome the punishment due to them, and thorough the working of the holy spirit in me, I may be fully assured in my soule & conscience, that the curse, condemnation and death, which these my sins deserue, is fully paid, suffered & ouercom in Christ, that his righteousnes, obedience, and holinesse is mine and

what-

[illegible] he hath wrought for [illegible]
saluation, is wholly mine.

Strengthen this faith in me da
more and more, that I may inwa
ly feele comfort & consolation in t
that I feele thy holy Spirite bear
witnesse vnto my Spirit, that I am
Childe, graffed into the Body of
Sonne, and made with him fellow h
of thine euerlasting Kingdome.
worke in me by thy holy Spirit, t
daily more and more I may feele
die in me, that I do not delight th
in, but daily may groane vnder
burthen thereof, vtterly hate, det
and loath sin, set my selfe and all
powers of my soule and body aga
sin, & haue al my ful delight, ioy, co
fort, and pleasure in those thin
which bee agreeable to thy will, t
I may walk as becommeth the ch
of light, looking still for that good ti
when it shall please thee to call me
thine euerlasting Kingdome and
eternall. This in mercy graunt vn
me for Iesus Christ his sake, m
onely Lord and Saui-
our, Amen.

FINIS.